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GAMBIER OBSERVER.

—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. V. FRIDAY, FEBRUARY 20, 1835. NO. 20.

REV. W. SPARROW & } EDITORS.
REV. M. T. C. WING, }

GEORGE W. MYERS, PRINTER.

TRUST IN GOD.

[Translated from the German.]

Eyes of men! why weep ye
Unavailing tears?
Hearts of men! why keep ye
Undefined fears?

Friends in Jesus! grieve not;
Doubt not, fear not ye!
Down with grief! believe not
Ought but good will be.

Lift ye up your voices,
To the Lord on high;
Think not he rejoices
When his children sigh.

No! these hearts of ours,
He delights to bless;
From his hand he showers
Plenteous blessedness.

We (alas! the blindness,)
Know not how to trust;
Purest loving-kindness
From ourselves we thrust.

Never God intended
Evil should not end;
All will soon be mended,
If ourselves we mend.

Well is thee forever,
Though thou turn to dust,
If in God, the giver
Of all good, thou trust.

Him no earthly riot
Can at heart annoy,
Who to heaven's quiet
Looketh up in joy.

Oh, this sleep that closes
All our senses quite!
Life with all its woes, is
Only for a night.

And apace it wasteth,
And the day is near:
Our redemption hasteth,
Ere we look 'tis here.

For that glorious morrow,
Wait, then, O my soul!
Spite of sin and sorrow,
Thou shalt reach the goal.

When the strife is striven,
When the race is run,
Song shall be in heaven,
‘Child of God, well done!’

MISSIONARY.

For the Gambier Observer.

MISSIONS IN OHIO BEFORE THE REVOLUTION.

The untiring labors of the United Brethren in the field of Christian missions have deserved and received the highest commendations wherever they are known. But whilst they surpass their brethren of other denominations in the hardships they have braved, and in the multiplied efforts they have made, to carry the light of the Gospel to the most neglected and humble of the human family, and have erected the banner of the cross in almost every climate and almost every land, less perhaps is known of their humble, useful labors than of what has been done by any other people. What they have done and suffered in our own country and even in our immediate vicinity before the comforts of civilization were enjoyed, in this wilderness, most of us have scarcely heard of. A history of their missions among the Indians of North America from 1734 to 1787 was published in German in the year 1788 by George H. Loskiel, and translated in London. The author states in his preface that, “Among the Missions hitherto established by the church of the United Brethren, the Missions among the Indians in North America is unquestionably one of the most remarkable, whether we consider the various changes it has undergone, or the nations, which are its object.

Its History contains the most striking events.—The Mission almost from the very beginning, meets with many, and even some very active enemies.—We behold it often violently assailed with unabat-

ing cruelty; suffering under continual troubles the most grievous afflictions, with long, and even bloody persecutions; and subject to such frequent and extraordinary vicissitudes, that the Indian Congregation may well be styled a flock of pilgrims; yet the Almighty hand of God so protects it, that when it seems almost vanquished, it rises again triumphant through his power.

The heathen nation, with whom the Missionaries are here engaged, are more remarkable for their ferocity, obstinacy, and hardness of heart, than all other nations of the earth, and yet the power of the word of atonement conquers their unbroken and inflexible dispositions.

The aim in laying the History of this Mission before the public, is to place these marvellous truths in such a point of view, that the name of God and our Lord and Saviour Jesus Christ may be glorified. For the truth of the Gospel can never be more firmly established than by living witnesses, who of themselves prove, that Jesus Christ is come into the world to save sinners, and that He verily saves all those, who come unto God by him.

The more I am convinced of this by experience, the greater was my pleasure in undertaking, by the desire of my Brethren, to write a History, so replete with happy instances, confirming this truth.

As to the materials from which this account is composed, I owe great obligations to our venerable Bishop Augustus Gottlieb Spangenberg, who resided many years in North America, and still more to the Missionary David Zeisberger, who has now served that Mission upwards of forty years successively, and whose veracity is unquestionable.”

One circumstance rendering this history particularly interesting to us, is that Ohio was the scene of much of the pious labor which it records.—The banks of the Muskingum at Coshocton and its neighborhood was missionary ground, hallowed by the prayers of the Moravian Brethren and the consistent life and triumphant death of many a Christian native of the forest.

From this part of the history I send you some extracts which cannot be as intelligible as I could wish without the map which accompanies the volume and from the close connexion which every part has with the preceding.

A few explanatory notes may remove most of the difficulties from these causes.

The Moravians in Pennsylvania had received an invitation to settle on the Tuscarawas branch of the Muskingum upon whatever tracts of land they might choose.

“Brother Zeisberger set out on this expedition on the 11th of March 1772, with a few Indian Brethren, and on the 16th discovered a large tract of land situated not far from the banks of the Muskingum, (Elk’s-eyes) about thirty miles from Gekelemukpechuenk, (an Indian town I believe on Sugar Creek 40 miles above Gnadenhuetten,) with a good spring, a small lake, good planting grounds, much game, and every other convenience for the support of an Indian colony. This place was about seventy miles from Lake Erie and seventy-five miles west of Friedensstadt. It appeared, that formerly a large fortified Indian town stood on this spot, some ramparts and the ruins of three Indian forts being still visible. After this discovery he went to Gekelemukpechuenk, and informed the council that the converted Indians had thankfully accepted of their invitation, desiring that the tract of land, he had now discovered, might be given to them. In answer to this request he heard with great pleasure, that this was the very spot of ground destined by the Chiefs and council for them. They also determined, in a solemn manner, that all the lands, from the entrance of the Gekelemukpechuenk Creek into the river Muskingum to Tuscarawi should belong to the converted Indians, and that no other Indians should be permitted to settle upon them: further, that all Indians dwelling on the borders of this country, should be directed, to behave peaceably towards them and their teachers, and neither

disturb their worship, nor prevent people from going to them to hear the word of God.

Zeisberger praised the Lord for his gracious help in the execution of this important commission and having again visited the above mentioned country, took possession of it in the name of the Christian Indians, who were uncommonly rejoiced by the account of his success, given on his return to Friedensstadt.

Five families, consisting in all of twenty-eight persons, were now appointed to begin the new settlement, and were willing to undertake it. Brother Zeisberger set out with them on the 14th of April, and after a safe but tedious journey arrived May 3d at the new land on the Muskingum. The day following they marked out their plantation, erected field huts, and were all diligently employed in clearing land and planting.

Upon the news of the arrival of the Brethren in Gekelemukpechuenk and its neighborhood, the enemies of the Gospel were so much alarmed that many of them left the place, not being able to bear a doctrine, so directly opposite to their heathenish abominations and sinful manner of living. A neighboring chief even forsook his village, and with all his people moved into a distant country.

Brother Zeisberger began immediately to preach the Gospel in this new settlement, to which he gave the name of Schoen-brunn (the Beautiful Spring,) (ten miles above Gnadenhuetten.) Many attentive hearers came from Gekelemukpechuenk and its neighborhood, and some were so captivated by the word of the Gospel, that before any houses could be built, they earnestly begged leave to stay and settle. This was granted, but their relations soon came and wanted to take them away by force. By this opportunity, however, they likewise heard the Gospel, and felt the power of the word of God so forcibly, that they went away with impressions very different to those they brought with them. A visitor declared, that he had been seeking the way to salvation many years, and that whenever he found Indians who appeared to know more than himself, he gave them presents, and belts of wampum, hoping that they would instruct him, yet hitherto he had not been able to learn with certainty, how he might be saved. The assistants told him, that he now might find what he had so long been seeking in vain: nor need he bring any presents, for they would instruct him for nothing. Another said to Isaac Glikkikan, “You was a captain, before you believed the Gospel, and you are a captain still. This you cannot deny, but how was it possible for you to remain a captain, after you believed?”—“True,” answered Isaac, “I was formerly a captain, but I was always conquered. Sin always overcame me; and yet a brave captain ought never to be overcome, but should come off victorious. Though I frequently resolved not to get drunk, I could not leave it off, but was obliged to be a slave of the devil. But now I first know what it is to be a brave soldier, and through Christ I can always overcome: sin has lost its former power to force me into its service, for now I desire no more to attend any of your feasts; I have no relish for them, having found something far better, which I wish to see you likewise in possession of.” June 27th, the Brethren in Schoenbrunn partook of the Holy Communion for the first time there, and July 23 the site of the new settlement was chosen and marked out.” (To be Continued.)

RELIGIOUS.

From the New York Observer.

RELIGIOUS EDUCATION.

The farm-house—diligent teaching—a death-bed scene.

In one of the eastern counties of the State of New-York, and on the outskirts of a thriving farming town, there is living, now, I believe, an aged pair, in all the plenty and comfort of moderate farming wealth;—surrounded by their children’s forms on the spot to which they emigrated in their early youth. Here may be seen, if not on the highest scale, a very happy specimen of that calm, studious, intellectual and religious life, which is

not uncommon amidst our Agricultural population; and which has here descended to a third generation. The eldest son, a leading man, and magistrate in the town where he resides, with only common school advantages and still a working farmer, has taken very successful pains to qualify himself for usefulness—and especially *within the walls of his own house*: where with a true helpmeet he is training up his children to follow the intelligent and religious course of their progenitors. I have often admired the plain beauty, the neatness and order of his home-stead—the white farm-house of moderate dimensions, surrounded by neat out-buildings, all complete;—indicating the mental improvement and wise pursuits which one might hope to find in doors; and which I confess I never expect, within a splendid—certainly not within a showy but half finished farm-house. I have often visited the spot with new and lively interest—even heightened, rather than diminished by the grandeur of the scene which always engrossed my mind, as I was making my excursion. I refer to that splendid sight which greets the traveller's eye from the hills between the Sacandaga and the Hudson—that immense amphitheatre at the bottom of which lie, the Hudson and Lake George, and which the far distant Green Mountains seem to enclose in a boundless semicircle;—The scene must baffle the pen of the writer or the pencil of the artist. I have been a hundred times absorbed by it—lost in admiration—yet more prepared to enjoy the intelligence and christian hospitality of the *white farm-house*, at which in a few moments after the vision I have found myself reposing. The visit which I am now going to mention however, was of a gloomier cast. It looked ever, truly like a spot where gloom need never rest—where sorrow could never come. Happy the houses where equal joy is mingled with their sadness.

I often recal the shock which I felt one stormy Sabbath in November, when after the morning service, I was accosted by one of the brothers of the family referred to with the information that the oldest child and only son of his brother—a fine healthy, promising lad of thirteen, was *dead*, and that my services would be required on the following day at his funeral. He had been taken a few days before with an inflammation in the head, which had soon extended to the vital organs, and prostrated suddenly the hope of his friends in death; yet not without his leaving cheering tokens of that intellectual and religious education which I trust it pleased divine wisdom to interrupt, that it might be exalted and perfected forever.

Single incidents speak volumes; if it were not so I should have little to say. The blossom in its beauty, the fruit in its ripeness—are signs of all the influences which have cherished the need from which the tree sprung, until those signs appear. The two incidents which I shall mention prove that parental care for years, from which they must have sprung—that divinely commanded care which is given in the house and by the way—in lying down and rising up—the divine method for the intellectual and moral improvement of the young.

"You have had a lonely time to-day my son," said the mother as she returned from the distant church on a Sabbath several weeks before his sickness—"You have had a lonely time while we have been all gone." "No, mother," said the boy, "I never had a pleasanter day in my life." "Why so: how have you managed to enjoy yourself?" "Mother," said he, "I have been reading the Bible all day long, and I have read twenty-four chapters." "Why that's too many, surely you cannot have understood what you have been reading."—"Yes, mother, I have: I think I have. It seems to me that I have. For as I was reading I wanted to feel and to do just as those chapters described; and to join in those employments in heaven which seemed almost within my sight."—Other specimens of intellectual and religious improvement of like character occurred at other times—but I pass to an incident of the closing scene—giving token of still earlier education, with a simplicity of piety in beautiful contrast with the adult intelligence which could spend a delightful Sabbath in reading alone twenty-four chapters of the New Testament. In the simplicity of even lisping infancy he *fell asleep*. The phrase is peculiarly appropriate to his death.—With no mark of erring or stupified faculties, for hours like one about to take rest in sleep"—repeating again and again as his dying prayer, the

evening hymn of infancy which his mother taught him:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

There is much miseducation. But this is *good* education. The blossom, and the fruit prove well that the seed has been planted and the plant cherished for weeks and months and years—one blossom from the tree—one ripe fruit, as truly as hundreds. Here glow the signs of the earliest parental care—of care that ceased not through infancy and childhood. The pupil of the common school, was guided and encouraged by sensible parents: themselves from no higher institution—by christian parents. He showed a vigorous growth and action, and just direction of his faculties; and parted from his earthly guides not without the pleasantest tokens of having early gained life's great end.

A COUNTRY PASTOR.

WHAT GRACE CAN DO.

Doctor — came to our village ten or twelve years ago, and commenced the practice of medicine. Possessed of a strong mind, having a memory unusually retentive, and being well read in his profession, he soon got the confidence of the inhabitants, and obtained a lucrative practice. I became acquainted with him six years since. At that time he paid but little attention to religion, and was seldom seen in the house of worship, though he had then some respect for its professors. When I visited his house, he would bring forward his Bible, and request me to read and pray with him. His habits were intemperate, and he appeared to be going rapidly in the road that leads to ruin. In less than eight months, his cheeks became swollen, his limbs tremulous, he lost his respect for the ministry and for Christians, and habitually derided serious subjects. In the fall of 1830, his wife became serious, and experienced religion. At first he appeared pleased, but afterwards ridiculed and opposed her in every possible form. He was nominally a Universalist, though in reality a Deist. He was determined to have nothing to do with vital piety. For four years I have considered him on the borders of eternity, having no idea that with his habits of dissipation, he would survive but a few months longer.—At times he has seemed like one infuriated. Were I to relate to you some of the woes that have been witnessed in his family, when he came home intoxicated, it would fill your mind with horror. About the middle of last July, God laid his afflicting hand upon him in the death of one of his children. As soon as it was gone he sent for me to visit him.—I went immediately to his house. I found him sober, in great distress, and bathed in a flood of tears. He presented the Bible, and requested me to read and pray with him. I complied and gave the best advice that I was able. The day following I attended the funeral; he seemed solemn and attentive, and I indulged some hope that he would abandon his former habits, and become a better man. I thought I could pray for him, with an increased degree of courage. Not ministering to that people, and being busily engaged elsewhere, I did not see him to converse with him, till I was informed that he had returned to his former practices.

As I was repairing to a protracted meeting in another town, I heard that doctor was at the point of death, was laboring under a fit of the *delirium tremens*, and that he was serious. Being in haste, and learning that another minister had visited him, I did not call.—And what do you imagine was my surprise, when on my return from B. to hear Dr. — had become a pious man. At first I was incredulous. I exclaimed, O my soul, can it be possible? "I blush and am ashamed for my unbelief?" I was informed that there was a prayer-meeting at his house that evening and I hastened to attend. I entered before the commencement of the exercises. He arose, and met me with extended hand. I inquired of him about his feelings. He said that he was filled with peace—had such emotions as he had never experienced before—loved God, loved his people, loved all mankind. Looking upon him with astonishment, I exclaimed, "O can it be? Has this man become a child of God! Bless the Lord, O my soul, and all that is within me bless his holy name!"

He had already begun to pray, having commenced worship in his family, and when meeting was opened, and he invited to take a part, he did not hesitate. He not only prayed but made con-

fession, and asked forgiveness of the people of God, whom he had reproached. He turned to a brother who sat near him, and said, I ask your forgiveness; he then turned to me, and said, I ask yours; I ask forgiveness of all Christians; and I know, said he, that they will forgive; for I know that, with the feelings I now have I could cheerfully forgive. And such have been his feelings and his conversation, that all both saints and sinners, are convinced that the change is real. I suppose that what was thought to be the *delirium tremens*, was the result of distress of mind. He has informed me that for four nights he slept none.—His convictions, from his own account of them, were of a most distressing character.—*Episcopal Recorder.*

THE DYING MILK WOMAN.

The case of a dying Milk-woman, to whom I was lately instrumental in ministering the consolations of the Gospel, was remarkably affecting, and unusually instructive. As much so, as any one that I recollect having visited, during a period of eighteen years. When in health, she was surrounded by a numerous young family, whose necessities were, of course, great and being incessantly immersed in a business which required much attention, she devoted to it all her energies, and every hour of every day, forgetting, if indeed she had ever heard, the Saviour's momentous admonition, "Seek ye first the kingdom of God and his righteousness." The salvation of her soul, she had scarcely ever regarded: and from the ceaseless hurry of her occupation, she was a total stranger to the privileges of the house of God. If at any time, for conscience did occasionally speak, the solemn thoughts of God and death, judgment and eternity, were awakened in her mind, she considered that religion might, perhaps be very well for those who have leisure; but that her peculiar circumstances, if not a complete justification, were at least, an almost sufficient apology or excuse for her neglect in that respect.

Surely, persons in similar circumstances of immersion in the hurry of worldly business, deserve our sincerest pity and compassion; but should they not at the same time, engage our faithful admonition, lest they perish in their irreligion, and total forgetfulness of God? Whatever apologies or allowances we may be disposed to make for them, and unquestionably God, the righteous Judge will hereafter judge according to the measure of advantages possessed, yet an apostle, by the Spirit asks, "How shall we escape if we neglect so great salvation?" Does not the Lord of the Apostles, also, declare, "He that believeth not the Son of God shall not see life; but the wrath of God abideth on him?"

The Milk-woman, at length, was favoured with a season of comparative leisure; but it was the painful leisure of illness. Six months she was, in a great measure, released from the active bustle of her usual occupations; and during that period, many were her serious and melancholy reflections. A kind and judicious "mother in Israel," of our communion, having heard of her affliction, paid her a friendly and sympathizing visit. Her health rapidly declining, deep solicitude was awakened, and increased in her mind: and the awful realities of death, judgment, and eternity, appeared to affect her spirit with all their great solemnity.—She perceived her danger,—she felt conscious of her guilt as a sinner against God,—she deplored her ignorance of the way of redemption by Jesus Christ, and earnestly desired instruction. Her aged and pious visitor offered to solicit her minister to afford his assistance, in teaching her the divine plan of salvation and life eternal. This offer was kindly accepted,—I readily complied with the request, and promptly paid her a visit. In her chamber I found the Word of God, which had been furnished by a Bible Association. For this record of divine mercy I called, after a short conversation with her, and desired her eldest daughter to sit down and read slowly, the following most comprehensive verses; "Now we know that what things soever the law saith it saith unto them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference.—For all have sinned, and come short of the glor-

of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Romans iii. 19—26.) For about an hour I sat with her, explaining and illustrating these humiliating, but gracious and soul-inspiring words, in the most simple and familiar manner of which I was capable. At the time, my own mind seemed illumined and blest, and I sincerely believe, the exposition of the passage was accompanied "with the Holy Ghost sent down from Heaven." The truth of God seemed to penetrate the inmost soul of the afflicted inquirer. The expressions of self-abasement, astonishment, and delight which the dying woman uttered, appeared truly to indicate a heart prepared to receive the Saviour. The poor creature declared, she had entertained no idea that such was the doctrine of the Gospel. She seemed almost at once clearly to understand, and cordially to embrace, those grand and distinguishing principles of evangelical truth which are so fully exhibited in that richly glorious passage,—the utter impossibility of a sinful mortal being justified before God by his own obedience,—the propitiatory sacrifice of the Son of God, the manifestation of the righteousness of God by faith in Jesus Christ,—the gratuitous justification of every believer in his name, of every age and every nation,—and the full remission of sins through faith in the righteousness and atonement of the Lord Jesus Christ. Commending her by prayer to a merciful and covenant God, and to the word of his grace as his sure warrant for a sinner's hope, I left her for a day or two, to reflect upon the things which she had heard. On revisiting her, I found her full of wonder at what she had learnt of the Gospel of Christ, drinking deeper of the wells of salvation, longing to know more of the joyful tidings, while she was deeply affected on considering her long and criminal negligence. Repeating to her the passage to which I had at first directed her attention, and recommending her to implore the effectual teaching of the Holy Spirit, the Comforter, I again took leave of her having commended her to God at the throne of his heavenly grace. Thus she continued for about a month, apparently increasing in divine knowledge, self-abasement, and humble confidence, and died, I trust, relying, as a guilty transgressor, on the propitiation of Jesus Christ, "the Lord our Righteousness."—*London Miss. Mag.*

THE DEATH OF ABEL.

Let us first consider, then, the history of Abel. It stands there like a mournful flower, marked with blood, and its simplicity just as poetical as it should be, for a proof of the punitive justice and the providence of God.

Where is Abel thy brother?
What deed hast thou done?
The voice of thy brother's blood
Cries to me from the earth.
And now cursed art thou, an exile in the earth,
Which hath opened her mouth,
The stream of thy brother's blood
To drink from thy hand.
When thou shalt till the ground,
It shall not yield thee its strength.
A fugitive and vagabond shalt thou be in the earth.

What do you most admire in this language, the severity of the Judge, or the tenderness of the father? And who shall inflict vengeance here if God does not inflict it? The father? But shall the father avenge the blood of his son upon his first born? And must the guilt remain unpunished? Shall the blood of a brother be shed like the blood of a brute, and men be hardened in savage cruelty and wickedness? And how if the murderer conceal his crime, and when called in question, rebel against his father himself? The voiceless earth could not reveal the transgression to the father of the race, but to God it made known the deed; the blood cried out and called for punishment. Observe how naturally, and how forcibly, every thing is set forth here,—the blood crying for vengeance (and for a long time the living soul was supposed to be in the blood,) the ground proclaiming the deed; the maternal earth which received the blood of her son from the hand of his brother, drank it, as it were with horror, and afterwards refused to the murderer the free enjoyment of her fruitful energies. Observe, with what strict justice God inflicts punishment: for the curse which he pronounces only unfolds the consequence

of sin. The murderer could no longer remain in the house of his father, for there he would be the occasion of misery to himself and to all. He could not stay in the region where the crime was committed; for the blood raised its voice, the echoing earth cried out, and he himself said, "Every one that finds me, will slay me; I must be a fugitive and a vagabond on the earth." The merciful Judge, therefore, did what the perplexed criminal knew not how to do. He removed him from his family, and from the circumstances which awakened his recollection and horror of the deed. He gave him another, perhaps unfruitful and mountainous, but for him secure region, and became himself surety for the preservation of his life.—Thus the blood of his brother was atoned for without a bloody revenge. The living is spared and punished. Do you not then consider this history, as a model of paternal justice? and is not the whole tradition in its several traits fitted to alarm, to warn, to soothe, and to benefit?

[*Marsh's Herder.*]

From the Western Luminary.

CURIOUS THINGS.

Mr. Editor,—I am told that the Papal church is infallible, and I verily believe that the Bible is divinely true; yet somehow or other, they seem to differ wonderfully. The discrepancies are strange things, sir; right curious things. I will mention a few out of many. Will you please to clear them up sir?

1. Our Saviour says, "My kingdom is not of this world," John 23; 36. But the Pope would make us believe that it certainly is;—Is he not Christ's vicegerent, the head of the visible church on earth? And is he not to all intents and purposes, a temporal prince? Does he not lay taxes levy armies, contract alliances, send and receive ambassadors, aye, and wage war, too, as other temporal princes do? Mr. Editor, this is a curious affair, will you have the goodness to explain it?

2. Our Saviour says, "Search the scripture," John 29; 36. Now, this precept, it is well known the Pope abhors; yea, loathes it, sir. We have heard of the case of the poor Huguenots of France who were forbidden to read their bibles; and I have not forgotten that famous bull of the Pope, some fifteen or twenty years ago, in which he denounced the Bible Society as a "moral pestilence." Mr. Editor, can you tell me how many Bibles are in Spain? in Portugal? in Italy? The Bereans were commended for searching the scriptures, and in the Revelations they are said to be blessed who read and who hear the words of the book of this prophecy. I should like prodigious, to know, sir, what man the Pope ever commended, or blessed for any thing of this kind! I am strongly inclined to think that the Bishop of Rome has a natural antipathy to the sacred volume and had just as lief see dragons multiplied as Bibles.

3. The Scriptures teach us, 1 Tim. 2; 5, that "there is one Mediator between God and Man, the Man Christ Jesus."—What says the Pope?—Many thousand! Only look into their books of devotion. And mercy on me! What a long list of saints or mediators! And who do you think, heads this glorious company? The blessed Saviour? No, indeed, sir, he is kept very much out of sight. The Queen of Heaven! The Queen of Heaven! *alias* the Virgin Mary! (*amici risum teneatis?*) Yes, the Virgin Mary stands conspicuous amongst them, as Deborah leading on her marshalled forces, or the moon amid the lesser stars! Oh shame! where is thy blush? Religion of the bible! whither art thou fled?

4. The Bible says, "A Bishop must be the husband of one wife," 1 Tim. 3; 2. Bad doctrine, says the Pope. He must be the husband of no wife. "Have we not power," says Paul, 1 Cor. 9; 5, "to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord and Cephas?" You may lead about a sister, says the Pope, wherever you please, but as for a wife—Look ye, Paul, and the rest of your preachers, I will allow no such thing. It is all wrong. If you trespass here, you shall rue it.

5. "By grace are ye saved," says the Bible, "False doctrine," says the Pope: "By works, to be sure." "Not by works," says Paul, "lest any man should boast." "Paul, I tell thee, thou art a ninny," says the Pope. "thou knowest nothing at all about the matter. Why, I have a surplussage of good works laid up in store. My Monks and Friars and Anchorites and Nuns have filled up my treasury to overflowing. Otherwise, how could I have granted indulgences so liberally as I have done?"

6. "Thou shalt not make unto thee any graven image," says the Bible, "or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them, nor serve them." Now, Mr. Editor, not ten years ago, I stepped into a Roman Catholic chapel in one of our cities, and lo! I saw upon the altar, and upon the walls, a great many images and likenesses: and that is not all, Sir, I saw the Priest bow down before them, perhaps twenty times in one hour! All this appeared very strange to me; and happening to take up one of their books of devotion, I looked for the ten commandments, and behold, the second was not there! Can you tell me, Mr. Editor, what they have done with it? "They have taken away my Lord and I know not where they have laid him."

7. In 1 Cor. 14th chap. Paul strongly condemns the practice of speaking in the church in an unknown language. "If I know not the meaning of the voice," says he, "I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." Mr. Editor, it so happened, that one day, I went with a man to a certain Chapel, (it was a high day, Sir,) and lo! the man at the altar, dressed in curious garments, the like of which I am sure, Peter and Paul never wore—the man at the altar, (and with his back to the people)—was talking in Latin! Think of that Sir. Is not this a curious affair? The congregation knowing no other language than their own mother English—and the Priest talking in Latin! If this is not a farce, does it not look something like it!—Really, Mr. Editor, it seems to me, as if the same Romans, and the Apostle Paul had had a falling out, and had determined that they would not agree in any thing. No matter which side the Apostle takes, the "Bishop," it seems, is sure to take the other.

8. "I heard a voice from heaven," says John, "saying unto me, Write blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit, they do rest from their labors, and their works do follow them." Now Sir, it so happened, that, in this same country of ours, some time ago, two favorite sons of "The Church," died, and about one year after their death, notice was given in the public prints, that on such a day, Mass would be said or sung for the repose of their souls! How is this? If they were the favorite sons of "the Church," how comes it to pass that they did not die in the Lord? If they died in the Lord, why did they not have the rest spoken of in Scripture? And if they attained that rest, why should Mass be said for their repose one year after? But we find that the cases alluded to are not uncommon. "A solemn service," says a late Roman Catholic paper—"was performed in the Cathedral of the Holy Cross, for the repose of the soul of the Most Reverend Dr. Whitefield, late Archbishop of Baltimore, on the 25th instant." Now, Sir, if an Archbishop in "the only true church"—and withal one too who is "Most Reverend," finds no repose in death, it appears to me that their religion is not the same with his who said—"To me to die is gain." And again, "Absent from the body and present with the Lord." What is your opinion, Sir?

9. Connected with the Papal Hierarchy we find a notable company of Cardinals, Deans, Legates, Archbishops, Monks, Friars, Nuns, &c. &c. Did such creatures have any existence in the days of Peter and Paul?

10. In the Papal church we find seven sacraments spoken of; In the Bible only two;—Baptism and the Lord's Supper. Where did the other five come from? I am prodigiously at a loss here! "Jesus I know and Paul I know; but who are ye?"

11. In the sacrament of Baptism, it appears that pure water was made use of—and nothing else:—but in the Papal church we find salt, and spittle and oil, and I believe some other curious things which the Apostles never dreamed of! In the name of common sense, when and where, and how did these Romans learn to disfigure and make ridiculous a rite, originally so solemn and so simple.

12. In the sacrament of the Lord's Supper, the Bishop of Rome says that the bread and wine, after consecration, are converted into the real body and blood of Christ. Then assuredly Christ has been offered more than once. But this, Paul in his Epistle to the Hebrews positively denies.—Here again we see the Apostle and the Pope at variance with each other. We cannot get them to agree, Sir. The thing is impossible. Just

show me where Paul stands, and *just opposite*, you may look out for "his Holiness!" Only one curious thing more.

13. The Bible says to those who are called to the sacred office—"Preach the word; be instant in season, and out of season;"—and we know that the apostles preached *very* frequently. Mr. Editor, how often does the Bishop of Rome preach? Does he preach once a month? Does he preach once a year?
A LEARNER.

For the Gambier Observer.

MESSRS. EDITORS,—Your Observer is my favorite paper. It is always the first I snatch up on my return from a distant parish, where I statedly officiate; and owing to late absence to that parish, it was only on yesterday, that I had the pleasure of reading your number of the 23d ultimo. I happen to have in my possession another, and (I consider) the true version of the interesting fact detailed in the extract headed "*The Missionary and the Soldier*;" and I send it to you, that if you should deem it worth a place in your valuable miscellany, it may be at your disposal.

It was my happiness on the first Monday of September 1825 to take tea with Rev. H. Nixon, Secretary of the Hibernian Church Missionary Society, at his hospitable home in the city of Dublin, Ireland; and attend with him, the Monthly Missionary Prayer Meeting held at the parish school room of the neighboring parish of St. James. The room was commodious, yet crowded; and after prayer from our incomparable public devotions by one of the clergy present, on the platform, and that sweet hymn,

"Come thou long expected Jesus,"

was sung by scores of well-tuned and cultivated voices, Mr. Nixon rose in tears, holding in his hand a sheet of foolscap, written within and without. The paper in his hand, he observed, was a letter from the widow of one of the dear Missionaries at Sierra Leone, announcing the death of her husband. Before he should read it, he would endeavor to give a sketch of the life of this dear departed brother and of his afflicted widow.—It was full of interest. The following is the sketch as given by Mr. Nixon:—

"Our departed brother is none other than the weather-beaten Palmer, that once addressed you from this platform. For years a British officer, he had fought on the peninsula and continent, in every battle of note. But during all that time he was an infidel, and the affecting and appalling scenes of the battle plain, seemed only to render him more and more hardened. At the close of the war he retired on half pay to the neighborhood of Islington, London, without a scar and but little injured by his laborious services, yet as insensible as steel to the kind providence, that followed him, throughout the whole of that destructive war, and covered his head in the day of battle. It was during his absence on the distant battle plains, that the nobility and gentry of our land became identified with the Bible and Missionary Societies, the destined agents under God to bring about that happy state of things, when the millions throughout our globe, shall beat their swords into plough-shares, and their spears into pruning-hooks; and when nation shall not lift up sword against nation, neither shall they learn war any more.—Our dear brother was not a little surprised to see it announced on large placards, at every corner that Lord Exmouth was to preside at the anniversary of the British and foreign Bible Society to be celebrated at — on — at — o'clock. Lord Exmouth was favorably known to him, as an able and brave admiral, (the conqueror of the Algerines,) and he at least thought that a society with his lordship at its head was not entirely undeserving the attention of a British officer, and he therefore resolved to attend the anniversary. On the appointed day and at the appointed hour he repaired to the place where it was to be celebrated. The room would hold thousands, and it was filled to overflowing.—Lord Exmouth in his opening remarks announced himself a Christian, and with his usual simplicity and brevity, stated the object of the meeting—it was to celebrate the formation of a society to circulate the Bible as a divine revelation without note and comment among every nation, and kindred and tongue and people. Our deceased brother had a high regard for his Lordship's talents and virtues, but, in the pride of his heart he smiled at what he considered his duplicity, in receiving the Bible as a divine revelation; and he was about to retire, when Rev. — rose to move a resolution. His fine appearance and

sonorous voice pleased him, and he remained to hear him speak. In moving the resolution the speaker took occasion to state the leading evidences of our holy religion. The subject was new to our dear brother, as it is to most infidels notwithstanding their boasted candor, and long before the speaker had finished, his principal doubts were removed. He remained and heard all the speakers, and returned to his room with new religious views and impressions. The anniversary of the Church Missionary Society was to be celebrated on the next day, and he resolved to attend. Among the speakers at the Missionary meeting were two missionaries from India, who after many years absence had returned with enfeebled constitutions to recruit their health. They dwelt particularly upon the power of the Gospel to turn the heathen from darkness to light and from the power of Satan unto God. They detailed some striking conversions. The attention of our dear brother was riveted.—Does not this corroborate the arguments of yesterday, said he to himself? Must not the Bible be divine?

He returned from the meeting with a troubled spirit.—His eyes were opened to see his true state. He was filled with remorse and anguish. He paced his room all night. Next morning he resolved to make his case known to the Rev. Daniel Wilson*. He addressed him a note, and at the appointed hour, Daniel Wilson came. He found our dear brother under deep convictions of guilt, and in great distress of mind, and directed him to the Saviour. In the course of a few days our dear brother found peace in believing and became a communicant in Mr. Wilson's Church. At one time subsequent to this, he happened to see it announced in the public newspapers, that Sir Charles McCarthy, Governor of Sierra Leone was to meet the officers of the horse guards to address them, and invite volunteers to return with him to Africa, the officers of the troops in Africa having died or been cut off in the Ashantee war. He resolved to be present. At the appointed time he repaired to the Horse guards.—His excellency made a simple statement of the wants of the service in Western Africa, and appointed to meet the officers, at 6 o'clock, next morning, to receive the names of the volunteers. Our dear Brother was present at the time appointed, and what his astonishment, to behold the whole corps of officers, the flower of the sons of our nobility, volunteer in a body, to serve their king in the deadly clime of Western Africa. What, said our dear brother, shall an earthly king find the flower of his nobility, ready and willing to go to the deadly clime of Sierra Leone to fight his battles, and shall the King of Kings not find soldiers in his army willing to make the same sacrifices. From that hour he resolved to spend the remainder of his days few or many, as a missionary at Sierra Leone.

He offered himself to the Church Missionary Society, and was accepted, and in the course of a few months, (he being already a graduate of one of the English Universities,) ordained by the Bishop of London for that station. During his stay at Islington, he became acquainted with the afflicted writer of this letter. She was the daughter of a very respectable gentleman in Islington, and was favorably known to the Missionary circle there, for her intelligence and piety. She was remarkable for vivacity. And after she had resolved to accompany our dear brother to Africa, her sisters, perchance, went into her room, one afternoon, and how great their surprise to find her bed made up in the form of a coffin. They called her and expressed their astonishment. Dear Sisters, said she, I am about, you know, to go to Sierra Leone, and I wish to become familiar with death! On their way to Sierra Leone, they came over to see our committee, and I need not say, we were all delighted with them. From his own lips I had the narrative I have given you. This letter conveys the melancholy intelligence, that just seven weeks after they had landed at Sierra Leone, he was called to his reward, where the sun shall not light on him any more, and his remains were laid in the sands of Africa. And alas! the melancholy intelligence has just reached me from Mr. Bickersteth that the writer of this letter is no more. She and her infant babe were seven weeks from her husband's death, laid by his side."

Messrs. Editors, I have given you the simple and touching detail. We were all in tears. I had previously resolved to spend my life as a missionary, and now far away from my native land, I deem it a privilege to be engaged among the scattered

* Since consecrated Bishop of Calcutta.

settlements of your beautiful state in endeavoring to promote the same sacred cause, in which dear Brother and Sister Palmer died.

Yours in the Gospel,
Delaware, Feb. 6th, 1835.

For the Gambier Observer.

MESSRS. EDITORS,—The following reflections were suggested by reading the confession of a Sceptic in your paper. You are at liberty to make use of them, if they are worthy a place in your columns.

Universal scepticism, such as that complained of in the confession, is of rare occurrence in modern times, wherever the light of revelation has penetrated. I can very easily conceive, that if any man could shut out the light of revelation, and then give himself up to serious reflection upon his present state and unknown destiny, that his heart would be liable to be oppressed with an unlimited scepticism. It would be a puzzling and distracting problem to account for the darkness and disorders which reign every where in the world. But no man, living in a christian community, can forego all the blessings of revelation if he would. It has already dispelled a cloud of difficulties, which must otherwise have continued to obscure the moral government, and goodness of God. But still scepticism, practical scepticism, has retained its hold in regard to revealed religion, where we hope to show, it is most unreasonable and dangerous.—

While the teaching of Christ has cured many of scepticism, in relation to the speculative truths of natural religion, their lives and conduct have remained unaffected, in a great measure, by his impressive and superhuman lessons. Is it because there is not sufficient evidence to secure rational obedience? Scepticism answers, Yes.

But let us examine this question a little more closely. I think it would be a strange thing to hear a man complaining of the want of sufficient evidence to justify him in the pursuit of a worldly object, toward which he is powerfully drawn by some internal desire. Scepticism is not apt to check men in their worldly pursuits. The ambitious frequently act upon the slightest probability of success. The world has seen a Charles the twelfth grappling with fate itself, and struggling against impossibilities, for the purpose of securing earthly possessions and renown. But the vast idea of heaven on the one hand, and the terrible images of hell on the other, are not sufficient to determine the conduct of the sceptic, because he is not fully convinced of their reality. This only proves that men are led more by the force of internal desire and affection, than by the intrinsic grandeur and excellence of external objects.—The miser scrapes and hoards up gold, as if it were the one thing needful; the ambitious man chafes and beats his sides for worldly applause: and all deviate, more or less, from the way everlasting, according to the various kinds and degrees of their worldly passions. Alas, it is in religion alone, that practical scepticism is a deeply rooted and wide-spread evil. The Sceptic himself, if we may believe experience, is the most devout and practical believer of all men, in all things, except in religion. If he should discover half the solicitude about eternal life, that he has been often known to evince in regard to a few hours of this miserable life, after hope had almost fled, and death was in the act of closing his eyes, he would be deemed an unreasonable enthusiast.

Whence this strange inconsistency? I know of no solution, but that men love the creature more than the Creator. But we were certainly not formed to love and seek any thing, rather than the great Being who formed us. Heaven was not replenished with unspeakable riches and glories to frighten us from it. But we are fallen creatures; and we must seek the root and life of scepticism in our corrupt affections.

But, thank God! there is a perfect antidote for this distressing malady. Even for that inveterate form of it, described in the above mentioned confession. I do not recommend that restless sort of peace which is formed by falling in with the current of worldly pursuits: that kind of contentment which arises from a want of reflection, and is enjoyed in a pre-eminent degree by the inferior animals. It was never designed for man. Where shall the thoughtful sceptic find rest then? No where—evidently no where—but in the gospel of Jesus Christ. Let him make the trial of this. If he will make it in the right way; that is, by repentance, prayer, perseverance; and a practical obedience to all the precepts of the Gospel, as far as possible, experience teaches us what will be the result.

He shall learn the great secret, which so few ever learn, that he was made for the service of his Creator. He shall find a peace which the world cannot give. Is not the most distant prospect of success worth the labors of this short life? But he has the assurance of the most wise and best men in all times and countries that he shall not be disappointed. The world affords no certainty like this to its votaries.

But we need not talk of assurance: we need not talk of certainty. It must appear to every serious mind, that a practical disregard of religion, until its fallacy can be demonstrated to a certainty, is the most unreasonable and dangerous inconsistency in human life. And it may not be useless to remark, by the way, that to despise and ridicule religion, before its falsehood can be made to appear as clear as day, is the very last act of madness and folly. Eternal life and death are subjects too awful to be played with.

Let every man then, who has a serious regard for his soul, make a fair trial of religion. Let him hear the voice of the Saviour of the world, "come unto me all ye that are weary, and heavy laden and I will give you rest." K. C.

THE LITURGY AND THE HOMILIES.

We are indebted to an attentive Correspondent in England for the twenty second report of the proceedings of the Prayer Book and Homily Society, with the annual Sermon. From both we propose to make extracts in succeeding numbers.

We take the following involuntary testimony to the Scriptural character of the Liturgy from one of the addresses. [Rev. W. Marsh.]

"I can relate a circumstance, not, as I believe in print, which occurred in the life of Robert Hall. Being about to study a sermon, and being asked what text he had chosen; 'A text,' said he, 'that every day's experience seems to prove, "In the midst of life, we are in death."' "Where do you find that text in the Bible?" said his friend.—'Surely it is in the Bible,' said Mr. Hall; 'it is a passage which often crosses my mind, and it must be there.' 'No,' said his friend, 'it is not in the Bible, and I advise you not to take it for your text; for you would look very awkwardly, if, on Sunday morning next, you should announce from your pulpit—"in the burial service of the Church of England you will find these words."'

From another address, [Rev. H. Stowell] we cite an illustration of its comprehensiveness.

"Our Liturgy is admirably comprehensive. I will illustrate this by a simple incident, which occurred in the city of New-York, in the case of a sea-captain and his wife, one of whom belonged to the Episcopal Church, and the other to the Presbyterian. On the Sabbath, they were used to set out from home together for worship, but when they came to a certain point they separated, and one went to the Church in which the Episcopalians assembled, and the other to what we should call the Meeting. At last the husband embarked on a voyage. On the Sunday following, the wife went to the point where she used to part with her husband; and when she came thither, determined that she would for once go and occupy the seat which had been so often filled by her dear partner. She went again and again; she became more attached to the place, and went regularly; the minister noticed it, and called upon her, saying, 'I am glad to see you come to Church.' 'O yes,' said she, 'I shall always come now, for I might have gone all my life to the Chapel, and never heard them pray for my dear husband travelling by water.' I think it is to the glory of the Church service, that all sorts and conditions of men, all travellers by land or water, all those distressed in body or mind, the rich and the poor, the sick and the dying, are all remembered and earnestly prayed for."

The following striking tributes to the excellence of the Homilies are from the correspondence of the Society.

"Among the higher classes, some say that the Homilies are old sermons; the people cannot understand them; and much better are written now: but when they are put into the hands of the poor they say, 'The Church Book, that's the book!' and when it is said, 'it is written in an old style,' they reply, 'they are all the better for that.' A poor man told me lately, that they were the finest sermons he had ever read in his life. He was reader to a little community of alms-houses. Some say, 'they are beautiful to read;' others say, 'they explain the scriptures with such force!' others, 'I assure you there is something in them that makes me feel;' or, 'we get into them;' or, 'it

is a nice good book, and we think it very good to understand.' A strange jealousy, it should seem, exists among many poor persons, who think that alterations in style, &c., are made only to suit the rich; and so, when they read the old language of the Homilies, they express an assurance that 'this is the real thing.' Some time ago, when disturbances existed in Yorkshire we sent out a well written address to the people in our neighboring village, and were surprised to hear that they did not understand it; but where we have sent the Homilies we are told, 'they are very touching!'

"No book is so useful as the Homilies for giving right ideas of the Church, and for increasing attendance on its services; and nothing is more necessary than this in the present times. An opinion is current among the poor, that they get no good at Church, being persuaded by dissenters who mislead them. They want a defence at home where the attack is made: and no book is so likely to be useful to them in this respect as that of the Homilies. In this book the scriptural principles of our Church are set forth in the plainest manner, and many injurious mistakes may be removed by the more extensive knowledge of it."—*Missionary.*

From the London Christian Observer.

A writer under the signature of *Justice*, on CHURCH REFORM, appears in the London Morning Chronicle of the 10th of last month.

He says, by far the most important point is, *what is the real nature of the reform required?* This is the question that will "play the touch," and decide whether the advocates of the principle are "current gold indeed." Without venturing far into detail on the present occasion, I may perhaps be permitted to offer a few general hints upon the subject.

1. The bishops must be greatly reduced and equalized, or nearly so. The bishop should be a spiritual rather than a political person? and for spiritual ends, why should not a thousand or two a year be a sufficient remuneration? Even if they continue to sit in the House of Lords, they should sit as spiritual persons, and should not be expected to live in the style of temporal peers.

2. The livings should be equalized, or nearly so, and the great prizes much reduced. Suppose the livings were made to range from £150 to £500 a year, how much further the funds would go.—These sums would not tempt secular ambition, though they might satisfy humble piety. They would in many cases afford a useful scope to the voluntary principle, without leaving the ministers *abjectly* dependant upon their people.

3. The patronage should be placed on quite a different system. Every parish might have a veto on the appointment of the minister, as in the Church of Scotland. This would give the *laity* an interest in Church affairs, the absence of which has been so injurious to the Church of England. Following the Church of Rome the very worst of models, the Church of England has made the clergy every thing, and the laity nothing, as though the Church of Christ were intended to be nothing better than a close ecclesiastical corporation.—This is not essential to the Church of England; it is the only obstinate retention of an old Popish abuse. The reformation from popery was almost incomplete in England. This originated dissent.

4. The Prayer-book, articles, &c., should be revised, with a view to get rid of the objections urged by liberal and pious dissenters, and promote comprehension, preserve the essentials of Christianity, sacrifice all else to unity and charity.

5. Other Churches should be recognised: and Episcopal ordination, if preserved as a useful rule, should no longer be made a term of communion, and a bugbear of division. The universities must be opened of course. The door must be wide open—"flat against the wall."

DR. BEDELL'S LAST SERMON.

We have been told that Dr. Bedell scarcely, if ever, preached on the distinguishing tenets of the denomination to which he belonged; that his church and congregation, for aught of instruction they received from him in his public ministrations, might have lived and died in ignorance of the grounds on which the claims of Episcopacy rest. This was, without doubt, considered by some as a dereliction of duty. His reason, however, for the neglect, if neglect it was, was amply sufficient to justify it. *He felt that every sermon might be his last.* He therefore endeavored to make every sermon what he wished his last sermon to be. His health, during the whole course

of his ministry in this city, was very frail: it taught him that his time was short; and led him to think much on his latter end. He preached emphatically as a dying man; and his theme was that which alone becomes the lips that are about to be sealed in death;—it was Christ, Christ crucified; emphatically, "Christ and his cross was all his theme." Whenever he came into the pulpit, he seemed to have said, "I have but one opportunity left; and the church's Episcopacy must give place to the sinner's salvation." Thus, it was the light of eternity—the beams of glory and the flashes of perdition—that gave vigour to a failing frame, and invested his sermons with an unearthly charm. The sermon which proved his last, however, is said to have been heard as well as given, with the conviction that it was a dying testimony. During the progress of the services, introductory to the sermon, he lay on a sofa in the vestry; fanned by a friend, and panting for breath. He did not rise till the moment arrived for him to ascend the pulpit; and when he began, his utterance was so faint it was difficult, even for those who were near, to hear him: but gathering strength from his subject he rose, and rose, till his weakness was forgotten; and he seemed to stand triumphant above the reach of death, and speak out from the threshold of heaven a last warning to those who had declined the calls of mercy, and turned away from him that speaketh from heaven: "If thou be wise, thou shalt be wise for thyself: but, if thou scornest, thou alone shalt bear it." But he had not passed the gates of death: he sank down from his unearthly height: and, unable to stand even during the doxology, he retired from his pulpit, and from his people—to be there seen as an ambassador of the Saviour of sinners no more.—*Chris. Gaz.*

From the Southern Temperance Star.

INTERESTING CASE OF REFORMATION IN VIRGINIA.

When the Temperance efforts commenced in — county, a man was living in it, who from a moderate drinker, a man of comfortable property, of respectable character, and with a promising family, had sunk down to drunkenness, poverty, and contempt. His property was wasted, his family suffered for the necessities, not to say the conveniences of life, and his children were growing up around him, without education, under the influence of vicious examples, and exposed almost without a guide to the temptations and allurements of an ensnaring world.

With this man and his family, things could not become much worse. His wife and children had drained the cup of sorrow, almost to the dregs.—But the hour of relief was near at hand. A member of the temperance society, who felt that even the drunkard was his neighbor, determined to make an effort to save him. He went to his house. He found him sober. He mentioned his errand, and asked him to look at the subject. Hours were spent in conversation. The poor man was pointed to what he once was. He was told, not what he was then, that was unnecessary, but what he might become, if he would only break off his bonds. He listened, he felt, he half resolved, then wavered, then refused. Again and again, he came almost to the resolution, and his cruel master would force him back. At last he told his visitor, to put down his name. "No," said he, "I wish you to write it yourself." He said his hand trembled so, he could not. Still his friend urged, and he finally took the pen. Just as he was about to write, he paused, though a moment, and laid the pen aside. Appetite had for a moment conquered. But it was the death struggle. Once more he took the pen, and the act was done which set him free. Now reader, mark! The very next Sabbath, to the surprise of every one, and no doubt to their own surprise, that man and his family were found in the house of God, where for years they had not been seen. In a little time he was able to repair his house which greatly needed it; he procured a horse and light wagon to convey his wife and little ones to meeting, and the sun of prosperity again rose upon their prospects. He is now comfortable in his circumstances, beloved by his family, respected by all his acquaintance, a member of the church, a zealous and active christian, and a warm advocate for temperance societies. N.

Afflictions scour us of our rust. Adversity, like winter weather, is of use to kill those vermin, which the summer of prosperity is apt to produce and nourish.—ARROWSMITH.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, FEBRUARY 20, 1835.

CHURCH IN OHIO.—Within the last few weeks we have heard of the organization of four parishes, at York and Strongsville in Medina County, and at Lyme, and Portland in Huron County. At the latter place upwards of 2000 dollars have been subscribed to build a church. At Painsville a large village on the Lake, similar exertions are making. In three flourishing villages within 30 miles of us, where no organization of the Episcopal church as yet exists, the services of Episcopal clergymen are ardently desired, and one half of a competent support would be immediately raised. From Brimfield, in Portage county, a similar application has within a few days been made.

Where are the laborers?

AN EDUCATION AND MISSIONARY SOCIETY has been recently organized in St. Thomas' Church, St. Clairsville, auxiliary to the Diocesan Society. Its annual subscription will probably amount to about 20 dollars.

MISSIONARY REPORT.—The Missionary of our Diocesan Society laboring at Springfield and Urbana, agreeably to the instructions of the Executive Committee has furnished a report of his services since the 18th September last. We are allowed to make use of the following extracts from it:—"I arrived here (Springfield) with my family, on the 18th of Sept. 1834. Since then I have preached in this town 28 times, At Urbana, 14 miles distant, 11 " " Clifton and Yellow Spring, 9 do do 10 " " Dayton, 25 do do 2 " " Piqua, 33 do do 2 " " Moorfield, 8 do do 2 " " Pretty Prairie, 12 do do 2 "

In performing which duties I have travelled between 480 and 500 miles on horse back.

I have held 17 Prayer-meetings within as many weeks, on which occasions I deliver a familiar lecture on some portion of God's word.

About the middle of December I commenced a Bible class which continues to meet every Monday evening. The number of members 23. The attendance is punctual, and much interest is manifested by all engaged in it. As this class is composed of young persons from 14 to 22 years of age, I look upon it, as an encouraging omen of future prosperity, to that portion of the Church of Christ to which we are attached.—We have also commenced a Sunday School; which has been in operation about three months, comprises five or six and twenty Scholars, and five or six teachers. The children of this school I catechise once in four weeks.

On the 12th of December last, we organized a Parish in this town by the name of "All Souls Church, Springfield." Upwards of 70 names have been obtained to the articles of association. The vestry has recently made a contract for a lot on which to erect a church, and our friends are now circulating a subscription paper for that purpose.

Our prospects here are certainly very flattering; we are gaining new friends daily, for which the Lord be praised, for it is evidently his doing. At Urbana our services are well attended, and an increasing interest is manifested. They too are about to start a subscription with the view of building a Church next summer.

ALEX. VARIAN.

WHAT SHALL BE DONE?—The tide of Roman Catholic emigrants from Europe to this country is immense, and increasing from year to year. And what is the character of the people thus added in crude masses, without any preparatory and assimilating process, to our population? It would be unnecessary, and perhaps invidious to describe them with particularity; we therefore content ourselves with the assertion which no one can dispute, that they are *totally unlike* the original inhabitants of these States. They, and their ancestors for generations back, have lived under governments highly despotic in their character; and though they may have enjoyed some civil, to the exercise of political rights, they have been almost utter strangers. How many thousands are this moment in the midst of us, who till they reached our shores knew absolutely nothing of the elective franchise, and supposed that affairs of state belonged unalienably to another class of men. This was their condition at home; and they enjoyed no more, because they were qualified for no more. A people prepared to exercise the rights of freemen, will soon secure them.—Where there are the moral and intellectual qualifications necessary for laying the foundation of a republic, the edifice will soon be raised; but where there are not, though the superstructure may be built up, it will only be to crumble speedily into ruins. France is an example. Like a drunken giant, if we may change the figure, she has striven again and again to gain her feet, and stand erect; great effort has been put forth, vast strength expended; but all in vain. She rises but to fall: there is physical power, but moral stability is wanting. Yet the population of France is not behind that of any catholic country in Europe, in the qualifications necessary to make a

useful citizen of a free state, and to many European countries she is in this respect superior.

But if these emigrants are unable to establish and maintain free institutions at home, are they competent to do it here? With little information, and if possible, yet, more destitute of training and preparation, can they at once assume the responsibilities and discharge the duties of republicans with safety to themselves or others? Has the very soil of our land such virtue, that its mere touch can convert a serf into a citizen, and fit him, who in all his previous life has been debarred the ballot-box, to advance to the polls, and there acquit himself independently, safely and discreetly?—Every intelligent American feels that liberty deposited *entirely* in such hands, would be in momentary danger, and must soon be lost.

But what is the spirit of the religion which these men bring with them? This is, in some sense, an independent question, and the answer to it must influence our views of the subject just spoken of. Men's views of religion and politics may, in their spirit and tendency, be entirely diverse, and operate as a mutual check. If it were possible to suppose the serfs of south eastern Europe, thoroughly imbued with the spirit of the Reformation of 1517, and cordially attached to the principles which formed the basis of Luther's enterprise; notwithstanding their previous political degradation, though they may have been hitherto compelled in matters of government, to regard themselves as *things* not *persons*, and to acquiesce in their alienation from every civil right as a remediless evil; yet such men might be speedily—we may say, in a moment, raised to the dignity and duty of free citizenship. Their religion, which has gone to the foundation of their nature, and formed strong habits of soul, has furnished them with principles which admit of complete application to every social and civil and political relation. It has taught them independent judgment, individual responsibility, social obligation, and allegiance to God as the God of conscience; and with such views and feelings, they are prepared to be apt scholars in every thing pertaining to a member of a free state. So far, therefore, as the foreign emigrants who take up their residence amongst us are of this character in regard to religion, there is nothing to fear from them. Theirs is the *spirit* of freedom, and they will soon learn its *form*. But if this be not their character, and neither the spirit of their religion, nor their political habits, are congenial to the constitutions of this country, the evil becomes more serious, because more intense and permanent, and as their numbers increase, it may jeopardise every thing which has distinguished us amongst the nations of the earth.

What then, are the political habits of the Roman Catholics who are emigrating in such crowds, at the present time, from Europe to the United States? The answer is: They have been formed in the school of despotism. What then are their religious habits? do these furnish any corrective for those of a civil nature? The answer is: They are more despotic still—stifling private judgment, checking free discussion, discouraging common education, keeping from God's intelligent creatures the source of truth, the charter of liberty in its best and highest forms, the spring of all moral greatness and real happiness. Where should Romanism be studied but at Rome? Where papacy, but at the footstool of the Pope? And there we learn, that there is not in genuine Romanism, one particle of the spirit which breathes through all our civil institutions; nay, that it is directly opposed to the genius of our government and that they who have inhaled it, and are actuated by it, are so far forth, unqualified to sustain that government. We mean not to reproach: we speak more in sorrow, than in anger; but the fact is indisputable, and should not be suppressed. Let any Protestant imagine himself at Rome, or in any place where unmixed Romanism holds sway; is he not conscious that with reference merely to politics and political feelings, he would be entirely out of his element? that he would feel himself unfit to mingle in state affairs even if allowed? that he would want that cordiality towards the whole system, which alone can make a loyal citizen or subject? that if not perfectly inactive—if he did any thing at all, bearing upon the political aspect of the country, it would not and could not be, in the spirit of existing institutions?—Now then, what reason have we to expect that the Romanist, transplanted to this country, shall do what we could not do, transferred to Catholic governments? Why should we indulge the hope, that he will be able to divest himself at once of almost every thing which has constituted his previous being, and come forth in a new mental habit; when we acknowledge, that for us, in an analogous case, it would be impossible?—It is plain beyond dispute, that the Catholic emigrant from the despotic parts of Europe, must for a long time after his arrival here, feel himself politically in a strange land, and be unfit to exercise, with propriety, the elective franchise.

The evil is vastly aggravated by the fact, that they bring their clergy with them, men despotic by education and on principle, and by the celibacy of their lives, cut off from the corrective influence which residence amongst freemen, must otherwise exert. They stand out from society, having a distinct and peculiar interest; in all their feelings more nearly attached to a power beyond the ocean, than to any existing here, and ready to be the channels by which that power may be

brought to bear upon the destinies of this country. To them every ship load of Romanists which reaches our shores, is so to speak, consigned. They take them in charge, and by fresh indoctrination maintain the European feelings which they have brought with them, in all their pernicious vigour.

If to this imported evil then, we add that of domestic origin, who does not see that the amount may become so great as to endanger our liberties? Many of the most thoughtful politicians and philanthropists in the land, see and feel it so deeply, that they begin to cast about, and enquire, what is to be done? It is felt to be a growing evil. Foreign Catholics are multiplying rapidly amongst us; and foreign Catholic Societies are sending out missionaries and funds to maintain the foreign spirit in their breasts. There is no hope, therefore, under existing circumstances of their speedily assimilation to the original inhabitants of this republic; and yet unless the process of intellectual and moral naturalization keep pace with their numbers, discord and confusion are inevitable. Therefore the cry is "what shall be done?"

To close our ports against these emigrants, is what humanity cannot listen to: if the danger cannot be averted in some other way, it must be braved. But what other way can be devised to Americanize and liberalize the mass of European Roman Catholics mind, annually transported to this country? The question has passed from press to press, and journal to journal, and we now repeat it, that if possible minds may be aroused to reflection on the subject. We have as yet seen no feasible plan proposed, but hope to see it soon. Wisdom and philanthropy under divine direction, will no doubt find out some remedy.

OUR METHODIST BRETHREN.—On some points of their general policy, we think these brethren are censurable—the neglect, for instance, not to say contempt, so generally manifested amongst them towards theological education. With some exceptions of this sort,—in practical wisdom, and the effective use of the means of growth, they have proved themselves in their generation the "wisest of the children of light." Among other things, they have been foremost in appreciating the importance, and enlisting the instrumentality of the Press. Such is the organization of their "Book Concerns," and so perfect are the regulations, binding every one of their two thousand circuit preachers to the circulation of Methodist books and periodicals, that we are bold to say, the influence, which, as a denomination, they exert through the Press, is greater than that of any other two denominations in the country.

Their mammoth establishment in New-York employs twenty-nine presses, a power press, and about two hundred constant laborers; and sends forth 31,000 newspapers weekly, and 3,500 magazines quarterly, besides hymn books, tracts, sermons, &c. without number.

A branch of the above, a "Western Book Concern," has been chartered and established at Cincinnati, which furnishes the Methodists of the "great valley," with its various publications on the same magnificent scale.

With all this we are by no means disposed to find fault. On the contrary, we admire the practical wisdom of the authors of the system, as well as the zeal and ready subserviency of those who still carry it on, and we have written this article expressly for the purpose of giving all our readers the benefit of their example, and enabling them in this matter "to go and do likewise." That our meaning, however, may be clearly understood, we will mention that part of this example, which we desire more particularly to see imitated by Episcopalians. It is this. *The Methodist periodicals are never suffered to languish for want of support.* We do not know how many papers are published by this denomination. In the west, we believe, there are three or four. We have two lying on our table. *The Pittsburgh Conference Journal*, and the *Western Advocate*, the former is confined chiefly in its circulation to the Pittsburgh Conference; yet increased its subscription list last year from 700 to 1800 subscribers. The latter has a wide circulation, increasing at the rate of 100 subscribers per week. This extensive patronage is evidently not owing (we say it without disparagement) to any peculiar excellence of these papers; but to the system which imposes an obligation on every Methodist, from the highest to the lowest, to promote the circulation of Methodist publications.

Now to the application. The importance of a western Episcopal paper to the interests of our Zion, was recently fully stated to our readers. It is sufficient now to say, that that appeal has as yet been but feebly responded to. All we ask is to be enabled to sustain the paper with its present improvements without pecuniary loss. With 500 additional subscribers within the year this may be done. *Are there not 100 Episcopalians, who will each send us five subscribers in as many months?* Let the example referred to above, determine whether it be an unreasonable request.

WASHINGTON COLLEGE, HARTFORD, CONN.—We have received a pamphlet containing a pretty full history and description of this institution, from its commencement to the present time. Eight classes have been graduated, containing in all one hundred and fifteen students. Of these, nineteen are now clergymen in our Church, seventeen are candidates for the

ministry, and four have died while prosecuting their theological studies. The religious spirit prevailing in the institution seems to be active and good, and the benevolent operations of the day receive considerable attention. The missionary cause is liberally sustained, and a Temperance society has existed for a long time, embracing nearly all the students.—Under these circumstances, and with such an efficient corps of instructors as it possesses, it is to be regretted, that the College is not more generally patronized.

The following is the summary list of students:—Senior Class 7, Junior Class 10, Sophomore Class 17, Freshman Class 9, Students of the partial course 2, Introductory Class 3.—Total 48.

This pamphlet contains a few brief remarks on the different branches of study in a College course. We give those upon the subject of the ancient languages:—

While language continues to be the vehicle of thought, every study which tends to perfect the man of letters in the use of it, deserves a large share of attention. If we cannot think but in words; if we cannot reason but in propositions; those exercises which are conducive to the attainment of accuracy, force, and beauty of expression, must be considered as bestowed to a good purpose.

It would be superfluous to prove the necessity of a knowledge of the ancient languages, to a perfect acquaintance with the treasures of our own. The verdict of the learned has been, for centuries, in favour of the study of the Greek and Roman classics, as the only road to sound learning and thorough mental cultivation. It has been too fully tested by experience, to admit of a serious doubt of its utility. But its influence, in the formation of literary character, cannot be fully appreciated in this country, till the rudiments of the two languages shall be better taught in our academies and introductory schools. Then only can our colleges rear up accomplished scholars, when they shall no longer be occupied, during the first years of their course, in teaching what should have been learned before.

REPORT OF MERIT IN STUDIES,

Of the Students of Kenyon College and Preparatory School.

A N 40	B Q 35	C W 31	E B 31	G K 35	H S 37	K F 33
A D 30	B L 25	D 35	E W 36	G L 38	H M 36	K D 35
A O 34	B N 10	D O 34	E S 33	G G 35	H H 30	L H 39
A Q 36	B C 33	D C 37	E P 36	G M 39	H W 25	L W 30
A K 30	B D 35	D H 34	E H 34	G A 34	J C 25	L S 40
A E 36	B A 33	D F 31	E D 28	G Q 35	J L 38	L G 35
A P 25	B E 38	D U 31	F Y 35	G I 37	J X 34	L D 20
A M 36	B P 32	D P 38	F O 40	G R 24	J K 30	L E 30
A R 38	C A 35	D S 33	F F 35	G S 31	J R 31	L N 20
A V 40	C B 39	D G 38	F A 20	G T 35	J P 35	L K 35
A B 38	C K 20	D V 36	F D 34	G O 27	J A 40	M C 28
A L 34	C P 27	D B 19	F R 32	G V 30	K N 39	M B 20
A T 27	C Y 38	D W 20	F S 31	H A 38	K M 40	M A 20
A F 40	C O 37	E A 10	F Q 28	H G 35	K A 26	M K 35
A A 31	C F 39	E M 40	F N 37	H T 25	K K 30	M T 32
A H 31	C D 39	E O 14	F L 33	H K 40	K C 22	M U 20
B F 40	C M 33	E T 40	F P 40	H N 36	K E 33	M O 37
B K 35	C Q 37	E C 33	F H 32	H P 29	K L 35	

REPORT OF DEMERIT IN CONDUCT,

Of the Students of Kenyon College and Preparatory School.

A O 18	A D 4	C J 49	D B 57	F H 3	G S 12	K A 16
A K 18	B F 20	C M 54	D H 4	F D 4	H T 25	K K 4
A P 14	B N 4	C Q 20	E M 8	F P 12	H P 7	K C 4
A M 11	B C 6	C W 6	E C 8	F Q 8	H N 1	L S 8
A J 13	B D 9	C B 4	D W 10	F N 20	H S 4	L D 8
A H 13	B A 13	D D 4	E B 17	F R 9	H M 1	L E 4
A R 8	B P 4	D O 2	E D 3	G A 6	H H 5	L N 12
A V 4	C K 6	D C 4	E P 4	G O 36	H W 8	M B 4
A B 20	C Y 22	D F 4	E H 13	G V 8	J X 1	M T 6
A L 25	C P 12	D G 2	E S 12	G Q 4	J R 6	M U 6
A T 41	C D 14	D V 30	F A 2	G R 56	J P 15	M O 3

RELIGIOUS INTELLIGENCE.

We suppose it must be generally known, that Bishop Brownell has gone to spend the winter at New Orleans. He was induced to adopt this course, from two motives, either of which affords ample justification for his departure from his Diocese: Mrs. Brownell's health rendered an immediate change of climate absolutely necessary for her recovery; and the state of the Church in New Orleans and the South-Western Diocese generally, had been made the ground of repeated representations to the Bishop, entreating him to extend once more, to that interesting portion of the Church, the benefit of a personal visitation. We can testify, from our personal knowledge, to the deep impression and beneficial influence of Bishop Brownell's previous visit—and the degree in which his weighty advice and godly admonitions may tend to unite those scattered Churches in the great object of electing a Bishop, will, (under the Divine blessing,) we trust, be the means of leaving, at this time, a still more lasting and grateful memorial.—*Watchman.*

From the Rev. William Yates, Missionary in New-Zealand. WAIMATE, Nov. 27th, 1833.—The portions of the Bible already translated and printed, are the first eight chapters of Genesis, the entire Gospels by Matthew and John, the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to Corinthians. We have translated, in manuscript, the Gospel of St. Luke, and part of that of Mark, the Epistles of John and Jude, the Epistles to the Galatians, Ephesians, Philippians, and Colossians, and from the eighth to the twenty-fourth chapter of Genesis.

A former edition, printed in New South Wales, and of which we had 750 copies, consisted of three chapters of Genesis, nine of the Gospel by St. Matthew, four of that by St. John, and six of the First Epistle to the Colossians. Previous to the last edition, of which we had 1800 copies, the whole of the former had been circulated among the natives.

The greater portion of the natives living in the mission settlements are able to read the Sacred Scriptures, and are now in possession of those portions already printed. The natives

at their own residence are, many of them, so far advanced as, with a book in their hands, perfectly to understand what is written. "Whenever they sit down to rest, all take out their Sacred Scriptures and begin to read. I have actually been kept awake in my tent till after midnight, by the natives outside reading the Sacred Scriptures, and asking each other questions, or passing comments."

BAPTIST MISSIONS.—The number of stations under the care of the Board, is 21; the number of missionaries and assistants 109; the number of mission churches, (formed, we trust, on the primitive model,) 16; the number added the past year by Christian baptism on a profession of faith in the Redeemer, not far from 200. The number of converts baptized at all the stations since the organization of the board in 1814, is about 1500. *What hath God wrought!*—*Boston Recorder.*

DR. MORRISON.—We announced in the greater part of the copies of our last number, the intelligence of the death of Dr. Morrison, at Macao, near Canton. Dr. Morrison was sent by the London Missionary Society, to China, in 1807. In a few years he was so well advanced in the language as to be appointed Chinese translator to the British factory. He commenced his evangelical labours by holding meetings with a few natives at his house. In 1810, he published a Chinese Grammar and the Gospel of Luke. He continued to issue translations of the New Testament, and was assisted by an appropriation from the British and Foreign Bible Society. In 1813 he was joined by Dr. Milne, and with his aid completed the translation of the Bible. Dr. Morrison's great Chinese Dictionary was published in six volumes, from 1816 to 1822. In that period he and Dr. Milne were the principal agents in establishing the English-Chinese College at Malacca. Just before his death, Dr. Morrison had been appointed translator to the British Commission in China, at a salary of nearly six thousand dollars.—*Sunday-School Journal.*

In the Missionary Register of the Church Missionary Society are some remarks, which ought to be taken in good part, on the exceptional manner in which missionary meetings are reported in our country. The remarks apply to reports of all religious meetings. We are especially prone to the habit in speaking of successful preachers. The article begins thus:

We notice with pain the manner in which some recent meetings, held in the United States, N. A., are reported; and we here mention the subject, because the evil occasionally discovers itself, though in a less degree, in this country: and we cannot but hope, that, when once set in its proper light, the conductors and reporters of meetings for religious purposes will labour to feel and speak and write in a manner more accordant with the spirit of the gospel.

In reference to one of these meetings, it is said:

"A very appropriate prayer was offered"—"A farewell address was delivered, replete with sound sense clothed in 'words that burned'."—One spoke "in a chaste and elevated style." He was "eloquent and impressive." Another "excelled himself." "The choir performed admirably—the hymns were sung with much taste and spirit."—One "produced an electrifying effect."—*S. S. Journal.*

The writer of the following notice is competent to judge of such matters, whether tried on the ground of orthodoxy or sacred literature.—*Chris. Mirror.*

BUSH'S COMMENTARY ON THE PSALMS.

Mr. Cummins.—I lately came across Mr. Bush's commentary on the Psalms, and prompted by the natural interest of the subject, gave it an attentive perusal. And such is my opinion of the ability, with which it is executed, so far as he has been enabled to proceed with it, that I wish to unite my efforts with your own, in recommending it to the notice of your readers. This Commentary although it every where discovers evidence of highly respectable research, is not designed exclusively for the use of mere biblical critics. And I consider this an advantage. It is true the author has constant recourse to the Hebrew and to the ancient translations and commentators, &c. in the explication of difficult passages; but he does it, with such clearness of perception and such tact of language, that even unlettered readers can hardly fail to be profited by its contents. He has hit with an admirable degree of precision, the happy medium between a Commentary purely scholastic and critical, which could be directly interesting only to a few very learned men, and one exclusively practical, which would be likely to be unsatisfactory to men of exact and scrutinizing minds. Mr. Bush, if I do not misunderstand the character of his mind, is peculiarly fitted to write a Commentary on the Psalms. Independently of those pious dispositions of the heart, which are requisite in every Commentator of the Sacred Books, the interpretation of the Psalms requires a natural vigor of the imagination, a refined taste, resources of the vernacular language, and a quick perception of the proprieties and aptness of expression. No one who is acquainted with Mr. Bush's writings, will be disposed to deny that he possesses these requisites in a marked degree. It is not my object to go into a minute examination of this Commentary, but merely to state in this brief notice, which I suppose to be better suited to a newspaper than one of greater length, the impression which a careful examination of the work has made upon my own mind. That impression has been highly favorable. I am delighted to see the work, and to see it precisely in that shape in which it has made its appearance. And it is a pleasing circumstance, although some perhaps may be disposed to make it a ground of earping and disparagement, that the work is an American one. It is written in our own land, and by one of our own beloved brethren, and is therefore entitled, on the grounds of courtesy and patriotism as well as of religion, to all that kindness and favor of reception, which may be justified by its intrinsic merits. The work is published in highly creditable style by the house of Leavitt, Lord, and Company, N. Y. *CLERICUS.*

SUMMARY.

OHIO LEGISLATURE, FEBRUARY 7.

In the House, a resolution requiring the Canal Commissioners to cause to be made a survey and estimates of the practicability and expenses of constructing a canal or slackwater navigation from Mount Vernon to Roscoe, on the Ohio Canal, has been adopted.—The bill from the Senate making provision for carrying into effect the act for punishment of crimes,

was last evening ordered to go to a third reading, after considerable debate, in the course of which sundry unsuccessful attempts were made to strike out, or amend, the clause which provides for the appointment of a Chaplain for the Penitentiary.

The following bills have passed both houses, viz: a bill to incorporate the town of Coolville, in the county of Athens; a bill supplementary to the act to regulate the times of holding the Judicial Courts, passed January 27, 1835; a bill to lay out and establish a State road in the counties of Putnam and Paulding; a bill providing for the punishment of crimes; a bill to amend the act to provide for the sale of lands forfeited to the state for the non payment of taxes; a bill to incorporate the Windham academy in the county of Portage; a bill to incorporate the Painesville and Grand River Rail Road Company; and a bill to change the name of the town of Bristol in the county of Wayne.—*O. S. Jour.*

Cheering.—The N. Y. Gazette states that after an address on Temperance, in the ninth Ward of that city, on Tuesday evening, by Rev. Bishop Smith of Kentucky, more than six hundred names were obtained to the pledge of total abstinence.

Rail Road from Portland to Quebec.—This subject begins to be agitated by the parties most concerned. It would make one day's travel only from Quebec to Portland—200 miles—90 within the province. The distance now takes 3 or 4 days. There are no insuperable difficulties: Portland, with the surrounding population of 400,000 souls, would be thrown open to Quebec, especially during the 5 or 6 months of winter, while the navigation of the St. Lawrence is interrupted. An infusion of Yankee spirit into the cold blood of the hibernating Canadians would wake them from their sleep, and bring showers of golden harvests to their commerce.

ISAAC N. WHITING,—COLUMBUS,

HAS recently published in 1 vol. 12mo. price \$1 00, *Slater's Original Draught of the Primitive Church*, in answer to *A Discourse*, entitled *An Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church*, which flourished within the first three hundred years after Christ: By Lord Chancellor King, first American Edition.

"Slater's Original Draught of the Primitive Church," is one of the standard books, in the Protestant Episcopal Church. Its circulation among the members of that Church will be very useful; and we therefore most heartily wish success to the enterprise of its re-publication in this country.

WILLIAM WHITE, D. D.

Bp. of the Prot. Epis. Ch. in the State of Pennsylvania.

HENRY U. ONDERDONK, D. D.

Ass't. Bp. of the Prot. Epis. Ch. in the State of Pennsylvania.

"I should be glad to see an American edition of 'Slater's Original Draught of the Primitive Church,' and do not doubt that its circulation in the west will be highly profitable."

CHARLES P. McILVAINE, D. D.

Bp. of the Prot. Epis. Ch. in the State of Ohio.

The above work may be had at the Bookstore in Gambier; at Mr. Day's in Painesville; Mr. Parker's Cleveland; Mr. Henry's, Newark; Mr. Lippitt's, Zanesville; Mr. Jones's, Chillicothe; Mr. Strong's, Dayton; Corey & Fairbank, and Josiah Drake's Cincinnati.

Feb. 20.

5t.

Scott's Family Bible, &c.

SCOTT'S Commentaries and Practical Observations on the Old and New Testaments, a new and beautiful edition; to which is added the whole of Brown's Concordance; elegantly bound in 3 very large sup. roy. 8vo. vols. at the exceedingly low price of \$7 50 per set.

A New Stereotype Edition of Scott's Commentaries, in 6 large sup. roy. 8vo. vols. in superior binding at \$12 00 the set.

Henry's Commentaries on the Old and New Testament; wherein each chapter is summed up in its contents, the sacred text inserted at large, in distinct paragraphs, each paragraph reduced to its proper heads, the sense given and largely illustrated, with practical Remarks and Observations; complete in 6 vols. roy. 8vo. elegantly bound, at \$15 00 the set.

Dr. Adam Clark's Commentaries on the Old and New Testaments; complete 6 vols. in three very large sup. roy. 8vo. vols. well bound, at \$15 00.

Doddridge's Family Expositor; a new and beautiful edition, in one large sup. roy. 8vo. vols. elegantly bound at \$5.

The Cottage Bible and Family Expositor; containing the Old and New Testaments, with Practical Expositions and Explanatory Notes—to which are added the References and Marginal Readings of the Polyglott Bible; together with original notes and selections, from Bagster's Comprehensive Bible and other Standard Works; Introductory and concluding Remarks on each book of the Old and New Testaments, and a valuable Chronological Index. The whole carefully revised and adapted to the use of Sunday School Teachers, Bible Classes and Families; new Edition, Complete in 2 large sup. roy. 8vo. vols. well bound and embellished with Maps and Engravings, at \$6 50 the set.

The Village Testament; according to the authorized Version, with Notes, original and Selected; also Introductions and concluding Remarks to each Book; Polyglott References and Marginal Readings, Geographical Index, Chronological and other Tables: adapted to Bible Classes and Sunday School Teachers: By Rev. William Patton, with maps; 1 large 12mo. vol. of between 7 and 800 pages, well bound \$1 25.

A Practical Exposition of the Gospels of St. Matthew, St. Mark and St. Luke, in the form of Lectures, intended to assist the practice of Family Instruction and Devotion: By John Bird Sumner, D. D. Bishop of Chester; 2 vols. 12mo. at \$1 75 half bound, and \$2 25 full bound.

Cabnet's Dictionary of the Bible, as published by the late Mr. Charles Taylor, with the Fragments incorporated. The whole condensed and arranged in Alphabetical order. Revised with large Additions: By Edward Robinson, of Andover. Illustrated with Maps and Engravings: 1 vol. sup. roy. 8vo. at \$4 50 in half binding, \$5 00 in superior full binding, spring backs. Together with a very extensive assortment of Valuable Theological Works, for sale at the Bookstore of ISAAC N. WHITING, Columbus.—All orders will be promptly attended to.

Columbus, Feb. 20.

5t.

POETRY.

The last number of the Edinburgh Review contains some critical remark on Poems, written by a mechanic, commonly called the Sheffield Brazier. The following extract or comparison of the outward and visible glories of the CREATOR is eminently fervid and beautiful.

God said, 'Let there be light!' Grim darkness felt his might, And fled away; Then, startled seas, and mountains cold Shone forth, all bright in blue and gold, And cried, 'Tis day! 'tis day!' 'Hail, holy light!' exclaimed The thund'rous cloud that flam'd O'er daisies white; And lo, the rose, in crimson dress'd, Lean'd sweetly on the lily's breast, And blushing, murmur'd, 'Light!' Then was the skylark born; Then rose the embattled corn; Then floods of praise Flow'd o'er the sunny hills of noon; And then, in stillest night, the moon Pour'd forth her pensive rays. Lo, heaven's bright bow is glad! Lo, trees and flowers, all clad In glory bloom! And shall the mortal sons of God Be senseless as the trodden clod, And darker than the tomb? No, by the mind of man! By the swart artisan! By God, our sire! Our souls have holy light within, And every form of grief and sin, Shall see and feel its fire. By earth, and hell, and heav'n, The shroud of souls is riven! Mind, mind alone, Is light, and hope, and life, and power! Earth's deepest night, from this blest hour The night of minds, is gone!

MISCELLANY.

RUSSIAN CALCULATING BOY.—In the 'Memoirs of the Imperial University of Moscow,' we find the following interesting details respecting a child who is said to display the most extraordinary genius for the solution of arithmetical problems. His name is Ivan Petroff, his age 11 years, and the son of a simple peasant of Ragizine, a village in the district of Kologriov, government of Kostroma. He neither knows how to read nor write, but resolves the most complicated problems in arithmetic by the force of calculation and memory alone. In the month of May last he was examined by the civil governor of Kostroma, when he answered every question put to him with the utmost exactness; and shortly after professor Prevost-chikoff, on visiting the establishments of public instruction, had an occasion of witnessing the extraordinary feats in the way of calculation performed by this boy. An enumeration of the questions put to this precocious arithmetician is then given in the 'Memoirs;' but as they are much the same in nature and difficulty as those which have been resolved in this country by calculating boys, we shall not weary the patience of our readers by transcribing them. It is said that he resolves the intricate questions with the greatest ease, and scarcely ever takes his eyes from the other children of the gymnasium who are playing around him. One of these problems is perhaps worth stating on account of its complexity. It was as follows:—A certain number of poods was purchased for 500 rubles; if three poods more had been bought for the same sum, it would have happened that each pood would have cost three rubles less. The question then is, how many poods were purchased? On this being proposed the boy appeared a little embarrassed. He balanced one of his feet on the other, and turning his head aside, remained without moving for the space of seventeen minutes. He then replied 'twenty poods.' Astonished at the accuracy of the answer, the examiner asked him how he had arrived at this conclusion, but he could extract no satisfactory information from the child, but from what he said it appeared that he had arrived at a knowledge of the true number by successive suppositions of numbers. The Emperor of Russia, on paying the gymnasium of Kostroma a visit, saw young Petroff, and had him examined in his presence, and after expressing his admiration of his extraordinary faculty, ordered the civil governor to place the sum of 1000 rubles at interest for the benefit of the boy, and instructed the director of the gymnasium to have him taught to read and write in the Russian, German and French languages.

SINGULAR AFFAIR.—A man aged 98, residing at the west end of this city, who had thus far led a strictly economical life, living entirely by himself, was a short time since taken unwell, and through the persuasions of his friends was induced to become a boarder in a private family. It was with much difficulty, however, that he was prevailed upon to adopt this course, as he considered it would be attended with a greater expense than his means would afford. Indeed, he consented only on condition that it should cost him no more than his previous maintenance. On removing his furniture, &c. to his new abode, two thousand dollars in silver, and one thousand dollars in Bank bills, were found concealed in different parts of the house. The bills had been partly eaten by the rats, but luckily were not so materially injured as to prevent their being redeemed. They were on the first emission of old banks. No person was before aware of his having this sum in his possession, and it is probable he had forgotten it himself. This sum in addition to his other property, renders him a man of opulent circumstances—being worth at this moment about \$12,000. He served in the old French war, and through the American revolutionary war, and is now receiving a pension for his services.—*Providence paper.*

One of the mental diseases of England, and which, a few years ago, was very rife in the metropolis, appears to have much abated in its virulence; we allude to *bibliomania*, a term em-

ployed to designate the inordinate desire to become possessed of rare books, particularly of those antiquated ones which are printed in black-letter. At the sale of the Duke of Roxburg's books, about twenty years back, some works of that description obtained prices almost beyond belief, the most extravagant being that paid for the *History of Prior Rush*, a pamphlet of about forty pages, which was knocked down for 1200*l.*, the competitors being Mr. Heber and Earl Spencer, the latter of whom was the purchaser. Both of these gentlemen have since died, and have left libraries of enormous magnitude and value. That of Mr. Heber has been brought in part to the hammer, and the prices given will show how much black-letter lore is inferior in value to what it formerly was. *The Passetyme of Pleasure* 21*l.* 10*s.* This book at the Roxburgh sale realized 84*l.* *The Chronicle of Englonde*, which cost Mr. Heber 38*l.* 17*s.* fetched only 17*l.* 17*s.* *Gay of Warwick*, made at the Roxburgh sale 43*l.* 1*s.* but on this occasion only 25*l.* From these, and many other instances which might be mentioned, it seems apparent that bibliomania is on the decrease; but we trust and believe that the love of rational literature is as great as ever, so that there is no cause to lament the change.—*Baltimore Gazette.*

From the Vermont Chronicle.

CHINESE CUSTOMS.

China Sea, July 7, 1834.—I am now on my way from Canton to Singapore; for which movement you will probably have learned the reasons before this reaches you. The passage at this season of the year is long: we have been out more than four weeks and shall not probably reach Singapore in less than two more. I spend my time chiefly in the study of Chinese, but not to the best advantage, as I have no teacher. . . . I send you a few lines from my common-place book. I inserted there from time to time a notice of such peculiarities of the Chinese as happened to attract my attention. They will amuse your readers, while they acquaint them with this strange people's character.

1. The Chinese suppose the abdomen to be the seat of the mind—the place of thought; we the head.
2. They make the left hand the place of honor; we, the right.
3. They play shuttlecock with the foot; we with the hand.
4. They unnaturally compress the feet of females for the sake of beauty; we, the waist.
5. They change the outer garments most frequently; we, those next the body.
6. Their color for mourning is white; ours, black.
7. They give ladies the lowest place; we, the highest.
8. Among them a widow must obey the oldest son; among us, the son must obey the widow.
9. We provide for the living poor; they, for the dead—provide them coffins and a grave.
10. They regard the emperors happiness and that of other rulers as the great object to be sought; we, the people's.
11. Their nurses carry children upon the back; ours in the arms.
12. When they meet and salute a friend, they join and shake their own hands; we, each other's.
13. They consider it polite to be covered—to wear a cap at table and in company; we, to be uncovered.
14. They drink (wine) at the beginning of a feast; we at the end.
15. They drink wine hot; we, cold (if at all.)
16. They take the principal dish (rice) last; we, first.
17. Among them the traveller furnishes a bed; among us the inn-keeper.
18. Among them, the buyer furnished scales; among us, the seller. (Every one carries his own scales to market for fear of being cheated.)
19. They sell wood by weight; we, by measure. (So with many other articles.)
20. They read and write perpendicularly; we, horizontally;—they from right to left; we from left to right.
21. They place the text at the bottom of the page, and the notes or comments at the top; we, vice versa.
22. They wear the beards long and shave the head; we, vice versa. (They, however, leave a circular space about three inches in diameter on the crown unshaven, and wear the hair braided and danking on the back.)
23. Among them, thousands die of eating and drinking too little, because they cannot get food; among us, of eating and drinking too much.
24. They say that men are by nature good; we, that they are evil.
25. Among them there is a want of work to be done; among us, of men to do it.
26. They despise priests and lawyers, (for theirs are despisable;) we honor them.
27. They worship the serpent; we kill it.

This list might be greatly extended; but the above will serve as a specimen, and tend to show in some degree, how vastly the Chinese differ from the people of the west.

I. TRACY.

EFFECTS OF THE SAVINGS BANK.—When this noble institution went into operation, we had in our employ a person whose earnings were about seventy dollars a month, but who, from his prodigal and convivial disposition, had not only never laid up a farthing, but was constantly embarrassed and pursued by some deputy Sheriff. His money was worse than wasted, for he not unfrequently spent it in a manner that gave him much trouble and vexation. On paying him off one evening, we recommended him to deposit a portion of his wages in the Savings' Bank; the advice was received as an interference as to his private affairs, and a tart reply followed. The advice, however, was followed by a deposit of about twenty dollars that evening, although that sum was greatly needed to satisfy some pressing calls. The fact that so much was secured had a most extraordinary effect; in a very short period there was an entire change; and although no person knew that a regular sum was laid up, yet all perceived a wonderful change from habits of carelessness, lewd company, wasteful extravagance, and great embarrassment, to that of great attention to business, prudence, and economy, and general thrift. In a very few years the subject of this article, had laid up a sufficient sum to purchase at a fortunate period a valuable store, pay down two thousand dollars, which he drew out of the Savings Bank, and gave a mortgage for the balance; since which the rents have been laid by as a Sinking Fund, until they have

swept away the incumbrance, and left the property clear.—The income now amply supports himself and family comfortably, his children are dressed neat and tidy, and every thing prospers around him.—Such is the effect of this institution on an individual under our immediate observation. The Savings' Bank has, in this instance, as in many others, saved a helpless family from want, and restored an active and intelligent individual from ruin and disgrace.—*N. Y. Daily Ad.*

IMPORTANT DISCOVERY.—A surgeon of Gottingen has discovered a complete antidote to arsenic. It is peroxyl (or the red oxyd) of iron, twelve parts of which neutralize one of oxyd of arsenic. The following is the statement as given:—

"The French papers state that a surgeon of Gottingen has just discovered that the peroxyl of iron is a powerful antidote to arsenic. Twelve parts of hydrate of peroxyl of iron are necessary to neutralize completely one part of oxyd of arsenic. It is prepared by pouring nitric acid into a very pure solution of the sulphate of iron, precipitated by ammoniac and well washed. Experiments with this antidote have been tried upon rabbits and other animals with complete success. One advantage of it is, that no injury can be done by too large a dose. In cases where large quantities of arsenic have been taken, it has been found useful first to encourage vomiting."—*New York Star.*

TO FARMERS.—Extract from the Journal of a gentleman who traveled for agricultural information.

Nov. 1, 1834.—Visited Mr. John Semmes, of St. Mary's county, Maryland, who informs us that his great crop of corn averaged upwards of twenty-five barrels the acre. Respectable judges of the country were appointed to ascertain the quantity of corn; and, after having accurately surveyed one acre, the corn was gathered and measured. First, a barrel being shelled to ascertain the accuracy of the barrel, eighteen or twenty of the respectable gentlemen of the county and of the adjoining county were present, saw the land measured, saw the corn measured, and are ready at any time to testify the fact, that the average acre, measured in their presence, amounted to twenty-five barrels and some pecks per acre. This farm is situated on the Patuxent river, fifteen miles below the "Cool Springs," or Charlotte Hall, and adjoining the farm on which Cole's tobacco inspection is—and the third from the Queen Tree. The farm is uncommonly hilly.

Process.—He prepares his ground by clover, the ground laid off from five by two and half to three feet. The corn then dropped, three grains in the check, followed by persons who drop on the corn, or even if they are in advance of the corn-droppers, a handful of two-thirds slacked ashes and one-third plaster, well mixed before it is dropped. Should the corn not come up regularly, he drops one or two seeds more, as may be necessary. He gathers his seed corn from the field before gathering the crop, so as to have a choice of ears. He plants from the 1st to the 10th of April, and plows four inches deep.—*National Intelligencer.*

BOY, DO YOU KNOW ME?—A gentleman who was in the habit of daily taking his drams, travelling in a certain part of the country, stopped at a public house, and going into the bar-room, said to the bar-keeper, who was a lad, 'Boy, do you know me?' 'No sir,' replied the lad. 'Well then,' said he, 'make me a glass of brandy sling.'—*Springfield Gazette.*

CURIOUS FACTS.—Ezra, 7th chap. 21st v. contains all the letters of the alphabet. The 19th c. 2d. Kings, and 37th c. Isaiah, are both alike—so also are the 14th and 53d Psalms.

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